



**A very true
pronosticaciō/ With a
kalender/ gathered out of
the moost auncient booke of
ryght holy Astronomers/
for the yere of our lord
M. LXXX. xxiij.**

**And for all yeres
here after per-
petuall.**

**Translated out of latyn in to
Englyshe by Iohn
Wyckes mestr.**

Licensed by Iohn Bishop of Bath
Cum priuilegio Regali.

Iohn Wyddell.

To the ryght noble and godly Wyse, of
the kynges noble counsell: to Whom his
grace hath assigned to examyne en-
gylishe booke that are to be im-
pyned / and to approue those
that are catholyke & profy-
table to y christian comen
Welthe: and other to re-
proue. Aboundaunce
of grace and euer-
lastyng helthe.



Whan I had red ouer this lytell
boke / whiche was founde cast
in a corner amonge other pam-
flets not regarded: Which boke
is named a Pronosticacion / & that (as is
no doubte) moost true / and very necessary
to be knowen: my consyence moued me
(though I can but lytel skyl to entrepryse
suche a thynge) for to translate it out of la-
tin i to englyshe / for a more comen Welth
Bytie I had to se so good a worke / so ppy

tabte a lyght (as they say Mat. 5. lu. 8. n.)
to be hydden vnder a busshell. Wherfore
vnder your iudgemēt & correction I Wyl
be glad to put it vpon a candelstycke / that
it may be seen to many / & gyue light ferre
abzode. Whiche I can not do better, than
to dedycate it vnto your goodnes / Whose
godly wysdom & lernynge, is knowen to
be so good & circūspecte, that it wolde not
suffre suche a thynge to go abzode, but yf
it were for a cōmen welthe. The cōmen
pronostications, that yerely gothe aboute
are but tryfles in regarde of this & wayne
(ye after my mynde) deceyuable & harne
full, to not a fewe persones, that hath cre
dence in them. How can they tel of thinges
to cōme / or what shall chaūce to men here
after. Job. 38. Act. 1. It onely depēdeth in
the disposicion & power of god / Whiche or
dizeth all thinges in tyme & place as it plea
seth hym. God saith by his pphete Esai
xli. Shewe you what thynge are for to
cōme: & we shal knowe you to be goddes.
And in an other place, spekyng to the Bas
A. 11.

bylones. Esa. 47. Let your Augurers of y
firmament, stande & saue you, Whiche be
holde the sterres & nombze the monethes
for to shewe by them, What thynges are
for to come. &c. Deut. 28. God promyseth
all thynges to succede and to come well to
passe, vnto all them that byleue purely in
hym / & wyl obserue his lawes. And threa
teth the contrary to miscreauntes & euyl
doers. Wherfore yf they hap somtyme to
touche the truthe: it is bycause they se by
coniecture the cōdicions & maners of peo
ple, by the sentēce of god in holy scripture
to deserue and be woorthy, eyther peace or
warre, helthe or sycknes, derth or plenty,
With suche other thynges as they wyte
of in their pnostications / Whiche yf they
dyd not in auaisyng them selues, sckying
prayse & bayne glozy of the worlde: but re
ferryng all to the worde of god / grouded
ther vpon / and not vpon their bayne au
cours and planets: they myght well be
herde, & credence be gyuen vnto them, yf
they spake not so darkly. Therfore y men

sholde not spende their tyme in bayne / it
is better that they shold leue suche trifles
and vncerteyn sayenges / & leane sadly to
this sure & true pronosticacion, grounded
onely vpon the worde of god, moost sure
foudacion, and of most hye auctorite. In
this a man may somewhat lerne to knowe
and feare god / & to haue in reuerence the
holy scripture / wherin onely is cōteyned
all thynges that belongeth to the helth of
soules / and to the godly administracion &
gouernaunce of the cōmen welthe / wher
vnto god hath called you. And for a some
as cōcernynge suche thynges in scripture
there are set forth here in this kalender
folowynge, in stede of sayntes dayes, cer-
taine holy hystories, wherby they may
pceyue the benigneite & seuerite / the mer-
cy, & rygorousnes of god towarde man-
kynde. And agayne, the fayth, and incre-
dulite / the kyndnes, & unkyndnes of men
towards god: what are moost specyally
to be taken hede of in the scripture of god.
So that we may lerne also, to ascrybe no

thyng to our selues, but to refer all thinges
to almighty god y father, thow Chryst.
yf there be foude any thyng that is som
what obscure: let them aske counsell of
those y be good & well lerned. And moost
specially praye to god entyerly, y he wyll
open the sence to vs, that we may under-
stande the scriptures. Luc. 24. Thus I
beseeche your benignities, to accepte my
lytell labour, not consyderynge the rude
doynge: but y zeale that I haue to forther
the ryght wayes of Chrystyan luyng,
whiche shall be with the helpe of goddes
grace, if ye thynke it worthy to go abrode
to his honour & glozy, whose grace & con-
solacion be euer with you. Amen.

COf the yere.

CThe yere hathe. CCC. lxxv. dayes / & a
quarterne / Whiche alwayes euery fourth
yere maketh one daye / Whiche is set in y
xxij. daye of february.

COf the golden nombze.

CThe golden nombze cōteyneth. xix. thus

to be couēted, that eche yere frō one to. xix.
one nombze must be ascrybed / and in the
xx. yere, begyn agayne at one. And in eues
ry fourth yere, whiche is called Bisextile
oz leape yere, the. xxij. daye of february,
shall cōteyne also the. xxij. And y^e whiche
in y^e kalender is the. xxij. day / than must
be the. xxiiij. wherfoze also the dominical
lettze must nedes be chaunged.

¶ Of the Dominicall lettze.

¶ The yere of our lord. M. v. C. lxxv
was C. dominicall lettze. The yere. M.
v. C. and. lxxvi. leape yere / and B. domi-
nicall lettze, vntyll saynt Mathyes daye.
And from thens forth A. shal be cōtynued
foz dñicall lettze. The nexte yere. g. Than
f. After that. e. And than. d. c. leape yere
agayne. And so contynuyng backwarde
euery fourth yere take. ii. lettzes foz leape
yere / rekenyng the fyyst vnto saynt Ma-
thyes daye: and the seconde all the yere af-
ter. And so contynue. lxxviij. yeres / as in
this table folowyng. And than begyn a-
gayne / and so foz euer.

A. iij.

b.g.f.c.d.b.a.g.f.d.c.b.a.f.

a. c. e. g.

e.d.c.a.g.f.e.c.b.a.g.c.d.c.

b. d. f.

**¶ Of the inuencion of Ester
and other mouable feestes.**

¶ From the .xxi. day of Marche, vnto the
.xviii. daye of Apryll, we haue subscribed
golden nombres to the lettres of y dayes
in to this vse. Upon what day so euer the
golden nombze of the yere falleth / alway
the sonday nexte folowynge shall be Ester
day. Whiche had, ye shall easely fynde, cō
tynuyng vppward or down ward, lēte or
septuagesym. The ascēcion or Pentecost.

¶ How to fynde y chaunge of y mone.

¶ If ye desyre to fynde the coniūction, or
the new mone / we haue ordred so y goldē
nōbze (otherwise than it hath ben in time
past) in y kalēders: that where so euer ye
fynde y golden nōbze for y yere: there is y
chaunge or coniūction. Whiche foude, ye
may easely fynde by diuision, y apposiciō
& the encrease or decrease of the mone.

KL January hath .xxxi. dayes.

xix **A** The Circūction of Chryſt. Luke. ij.
viij **b** Adam. Eva. Genēſis. iij.

viij **c**
xviij **d**
v **e**
ix **f** The kynges. Math. ij.

xiiij **g**
ij **A**
x **b** Abell. Cayn. Genēſis. iij.

xviij **c**
v **d** The ſonne in aquario.

xviij **e**
vij **f**
xvi **g**
xiiij **A**
ix **b** Noes flode. Genēſis. vij.

xviij **c**
x **d**
ix **e**
ix **f**
xvi **g**
xiiij **A** Sem / Japhet / Ham. Genēſis. ix.

xviij **b**
vij **c**
xviij **d**
xiiij **e**
ix **f**
xvi **g**
xiiij **A** Babylon. Heber. Genēſis. xi.

xix **b**
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II February hath xxviii. **Dayes.**

viii	d			x
	e	The purification of our lady. Luke. ij.		2
xvi	f			3
v	g			4
	A	Abraham. Genesis. xij.		5
xiii	b			6
ii	c			7
	d			8
x	e			9
	f			10
xviii	g	The sonne in pssibus.		11
vii	A	Loth. Sodom. Genes. xix.		12
	b			13
xv	c			14
iiii	d			15
	e			16
xii	f			17
i	g			18
	A	Isaac. Ismael. Genesis. xxi.		19
xix	b			20
	c			21
xvii	d	The begynnyng of Aet.		22
vi	e			23
	f			24
xiiii	g			25
iii	A	Esau. Jacob. Genes. xxvij.		26
	b			27
xi	c			28

II Marche hath .xxxj. dayes.

ix	d			1
viii	e			2
	f			3
xbj	g			4
v	A	Joseph and his bretherne. Gen. xxxvij.		5
	b			6
xix	c			7
ix	d			8
	e			9
x	f			10
	g	The sonne in Ariete.		11
xbiii	A	Equinoctium vernum		12
vij	b	Juda and his sones. Gen. xxxvij.		13
	c			14
xb	d			15
xiij	e			16
	f			17
xij	g			18
i	A	Ephraim and Manass. Gen. xlvij.		19
	b	The golden nombre for to syndde		20
ix	c	xbj (Ester daye.		21
	d	b		22
xbij	e			23
vj	f	xix		24
	g	ij	The salutation of our lady. Luc. j.	25
xix	A		Resurreccion of Chyyst. Math. 28.	26
ix	b	x		27
	c		Pharao and Moyles. Exod. vij.	28
xj	d	xbij		29
	e	v		30
xix	f			31

KL Apryll hath. xxx. dayes.

viij	g	xb			x
xbj	A	liij	Aaron. Moyses / & the enchaunters.		2
b	b		(Exod. viij. viij.)		3
	c	xij			4
xliij	d	i			5
ij	e				6
	f	ix			7
x	g				8
	A	xbij			9
xbiiij	b	vj	The sonne in tauro.		10
vij	c		Aaron and Mary. Numeri. xij.		11
	d	xliij			12
xb	e	liij			13
liij	f				14
	g	xi			15
xij	A				16
i	b	xix			17
	c	viij			18
ix	d		Caleb. Josue / & the spyes. Nu. xliij.		19
	e				20
xbij	f				21
vj	g				22
	A				23
xliij	b		Moyles & Aaron at the stone of cōtra-		24
liij	c		(diction. Nu. xx.		25
	d				26
xi	e				27
	f				28
xix	g				29
viij	A		Balaam and his asse. Nume. xliij.		30

BU Maye hath. xxxi. dayes.

	b		1
xvi	c		2
v	d		3
	e	The Ascencion of our lord. Mar. xvi.	4
xiii	f		5
ii	g		6
	A	Raab. Hiericho. Josue. vi.	7
x	b		8
	c		9
xviii	d		10
vii	e		11
	f		12
xv	g	The sonne in gemints.	13
iiii	A	The cōmyng of the holy goost. Act. ij.	14
	b		15
xii	c		16
i	d		17
	e		18
ix	f		19
	g		20
xvi	A	Sabaonptes. Josue. ix.	21
v	b		22
	c		23
xiii	d		24
ii	e	The begynnyng of sommer.	25
	f		26
x	g		27
	A	A leuyte and his wyfe. Judic. ix.	28
xviii	b		29
vii	c		30
	d		31

KL June hath. xxx. dayes.

b	c		1
	f		2
xiii	g		3
ii	A	Ruth/her sy ster. Ruth. f.	4
	b		5
x	c		6
	d		7
xviii	e		8
vii	f		9
	g		10
xv	A	Anna/Heuenna. j. Samu. f.	11
iiii	b		12
	c	The sonne i cancro. Solsticiū estiuale.	13
xii	d		14
i	e		15
	f		16
xix	g		17
viii	A	Belsh/his sonnes. j. Samu. ij.	18
	b		19
xvi	c		20
v	d		21
	e		22
xiii	f		23
ii	g		24
	A	Samuel/his sonnes. j. Sam. viii.	25
x	b		26
	c		27
xviii	d		28
vii	e		29
	f		30
xvi			

R July hath. xxxj. dayes.

b	g			
xiii	b	A	Salutation of Elizabeth. Luc. f.	1
ii	e			2
	d			3
x	e			4
	f			5
xviii	g			6
vii	A	Dauid/Pychol.2. Samuel. 6.		7
	b			8
xb	c			9
iiii	d			10
	e			11
xii	f	The sonne in leone.		12
i	g			13
	A	Dauid/Bethabee. ij. Sam. xi.		14
ix	b			15
	c			16
xvii	d			17
vi	e			18
	f			19
xv	g			20
iiii	A	Dauid/Urias. ij. Sam. xi.		21
	b			22
x	c			23
	d			24
xviii	e			25
vii	f			26
	g			27
xvi	A	Dauid/Nathan. ij. Samuel. xi.		28
v	b			29
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BU August hath .xxxj. dayes.

xxij	c		1
ij	d		2
	e		3
x	f		4
	g		5
xxiiij	A	Ammon. Thamar. c. Samu. xliij.	6
vij	b		7
	c		8
xv	d		9
liij	e		10
	f		11
xij	g		12
i	A		13
	b	The sonne in virginie.	14
ix	c		15
	d	Dauid. Absolon.	16
xxij	e		17
vj	f		18
	g		19
xxij	A		20
ij	b		21
	c	The begynnyng of Autumne.	22
xi	d		23
xix	e	Dauid. Semei. ij. Sam. xviij.	24
	f		25
liij	g		26
xviij	A	Cusy. Achitophel. ij. Sam. xviij.	27
	b		28
v	c		29
	d		30
xxij	e		31

BU September hath. xxx. dayes.

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A

Solomon/Adonias. j. Regum. j.

xviii

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vii

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Joab/Banaias. j. Regum. xi.

xii

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The sonne in libra. Equinoctium aut.
(finale.

xviii

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vi

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A

Solomō/his wyues straigers. j. reg. xi.

xviii

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Roboam. Hieroboam. j. Regum. xii.

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S. j.

KL October hath. xxxi. dayes.

A Achab / Jehu. ij. Regum. ix.

x b

xbliij c

bij d

xb e

iiiij f

ix g

ix **A** Ezechias / Senacherib. ij. Reg. xix.

ix b

ix c

ix d

ix e

ix f

ix g

ix **A** The sonne in scorpione.

ix b

ix c

ix d

ix e

ix f

ix g

ix **A** Elayas / Ezechias. ij. Regum. xi.

ix b

ix c

ix d

ix e

ix f

ix g

ix **A** Manasses. ij. Paralypomenon. xxxiiij.

ix b

ix c

ix d

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ix **A** Hieremias / Sedechias. Hieremite. xxxix. 29

ix b

ix c

ix d

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KL Nouember hath .xxx. dayes.

x	d		
xv	e		
x	f		
xv	g		
x	A	Danyel. Babylonyes. Daniel. vi.	
xv	b		
x	c		
xv	d		
x	e		
xv	f		
x	g		
xv	A	The thze kynges. Herode. Math. ii.	
x	b		
xv	c	The sonne in sagittario.	
x	d		
xv	e		
x	f		
xv	g		
x	A	Iohn baptyst. preeches. Iob. i.	
xv	b		
x	c		
xv	d	The begynnyng of Wynter.	
x	e		
xv	f		
x	g		
xv	A	Iohn baptyst. Herode. Luc. iii.	
x	b		
xv	c		
x	d		
xv	e		

23.ij.

December hath .xxxj. dayes.

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 xviij g
 viij A
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 xv c
 iij d
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 xij f
 i g
 ix A
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 xvij d
 viij e
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 xiiij g
 iij A
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 xj c
 xix d
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 viij f
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 xvij A
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Peter/Judas. Iohn. xiiij.

Barnabas/Ananias. Act. iij.

**The sonne in capricorno.
Solstitium hyemale.**

Peter/Symon magus. Act. viij.

**The Nativite of Christ. Math. ii.
Paulus/Eltmas magus. Act. xiiij.**

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**Otto Brunfelsius to the
chrysten reder desyrezeth
plentye of grace.**



If this myne almanack
here shall I entreate chryste
reder, moche after an other
forme, & ferre after an other
ordre, than they which boost
themselves to be named conynge Astro
nomers. For Whyles they loke for to flate
ter the affections of some vnstable psons,
and so to disceyue them, by reason of the
influence of þ bodyes aboue (as they say)
Whiche influence, they pfeße themselves
to knowe (thoughe by vncertayne conie
ctures) they do teche to descryue/deuyde
or discerne one tyme from an other / and
to obserue dayes / monethes / & yeres / of
this tyme þ continually decayeth. Ther
fore I leanyng to the moost sure worde
of god, shall begyn this myne almanacke
moost true, & euer for to endure, after the
Wyll of hym, which is most myghty ma
B.iii.

ker & ruler (not onely of starres) but of all
thynges in heuen & erth. And for a gene-
rall itroduction in maner, I set forth first
these thynges to be redde whiche are wy-
ten in Deutronomy. xviij. When þu shalt
entre into the lande, whiche the lord thy
god shal gyue the, beware that þu lerne not
to do after þe abominacions of those naci-
ons. And se þu there be foude none amonge
you, that sacryfyceth his sone or doughter
drawynge them thowowe the fyre: eyther
that asketh any thyng of them that vse
wytchecraft / and obserueth dreames / or
chatterynge of byrdes / or that is a sozcerer
or a charmer: neyther a pe counsell of them
that speke with a spyte / or a sothsayer, or
that talketh with them that be deed, for
to knowe the truthe. For all that do suche
thynges, the lord dothe abhorre. And by
cause of such mischeuous synnes, he shal
dryue them out at thy comynge in. Be per-
fyte & pure therfore wth the lord thy god.
These nacions that thou shalt conquere,
& possesse their landes, gyue eare to wyt-

ches and sothfayers: but thou art other-
wyse taught of the lord thy god. **Leuit.**
xx. That pson whiche turneth vnto wyte-
ches & sothfayers / & playe the hoie with
them, I shal put my face agaynst hym / &
destrope hym from amongst his people.
Sactifye your selues therfore & be holy.

Hieremye. x. Be not wylling to lerne af-
ter the wapes of the gentyles / & be not a-
frayde of signes or sterres of y^e firmamēt
whiche gentyles do feare: for the lawes
and sayenges of people are vayne, and no-
thyng to be regarded.

Of these sayings it appereth more clere
than the lyght of the mydday, that y^e pros-
nostications & foresayinges of all astrono-
mers, are fouled but vpon flowing lande
and vnstable, whiche the wordes of god
beyng of so great efficacie, easely destroy-
eth & bringeth them vnto nought. By the
whiche wordes of god, we knowe also for
a suretye (according as it is wypten. **Exo.**
od. xx. I am y^e lord thy god, a stronge ge-
lous louer) that his omnipotent maiesty

B. iiii.

wyll not admyt nor suffre, any of his crea-
tures to reygne or rule with hym. For he
accoꝝdyng to the perfection of his diuyn
Woꝝde, is sole y noble ruler & gouernour,
not onely of this yere, but also of al times
and of all thyngs that be in heuen, in erth
and in hell. Wytnes not Ptolomey of Ale-
xādy, Albumaser, Haly, Meszhuille, Her-
mes, & suche other: but that noble kyng
and prophete Dauid in the .xxiij. psalme,
sayinge. The erth is the lordes, & all that
is therin / the rounde worlde, & all y dwel-
leth in it. A lorde myghty, stronge, and of
great power: he is the kyng of gloꝝy.

Also Josue. ij. The lorde is your god,
he is the god in heuen aboue, & in erth be-
nethe. Ecclesi. i. There is one most hye
maker of all, omnipotēt & a myghty kyng
and moche to be dredde, syttyng vpon his
trone, a god haupng dominion. .i. to the
Corinth. viij. We knowe that an ydoll is
nothyng in this worlde / & that there is
no god but one / to vs onely there is but
one god, whiche is the father / of whome

come all thynges / & we in hym / and one
lorde Iesus Chryste / by whome are all
thynges / and we by hym.

To þe Ephe. iiii. There is but one lorde /
one fayth / one baptysme / one god and fa-
ther of all / whiche is aboue all / thow we
all / & in you all. The first of Timo. ii.

There is one god / and one mediatour be-
twene god & mā / whiche is þe man Chryst
Iesus .&c. To the Hebrewes. xiiij. Je-
sus Chryst yesterdaye and to daye / & the
same contynueth for euer.

¶ Of frutes of the erth.

¶ It becometh not to cloke or hyde the
truthe / but rather it is very expedient to
shewe it moost openly to euery man. And
bycause god hymselfe is the very truthe /
let vs geue eare with attente & a diligent
mynde vnto his owne wordes. In Deu-
tro. xxviii. it is wyrtē thus. If thou wylt
herken diligently vnto the voyce of þe lord
thy god / to obserue & do all his comaūde-
mentes, whiche I comaūde þe this daye,
the lord wyl sett the on hye aboue all na-

cions of the erth. And all these blessinges
shall come on the, & ouertake the. If thou
shalt obey vnto the voyce of the lord thy
god / blessed shalt thou be in the towne / &
blessed in þ̄ felde / blessed shall be þ̄ frute
of thy body / the frute of thy groude / & the
frute of thy cattell / þ̄ frute of thyne oxen /
and thy flockes of shepe / blessed shall thy
bernes be & thy store: blessed shalt thou be
whan þ̄ goest out, and whan þ̄ comest in.
Leuit. xxvi. If ye shall walke in myne oꝝ
dynaunces, & kepe my comaundementes, &
do them in dede / I wyll sende you rayne in
tyme & ryght season: and your lande shall
brynge forth her encrease / & the trees of þ̄
felde shall gyue theyꝝ frutes. And corne
thꝛessynge shall reche vnto þ̄ wyne har-
uest / & the wyne haruest shall reche vnto
sowynge tyme: & ye shall eate your breade
in plenteousnes: & ye shall dwell in your
grounde peasably. Leuit. xxv. I am þ̄
lord your god / wherfore do after myne oꝝ
dynaunces, & kepe my lawes, & do them,
that ye may dwell in the lande in safetie

without any feare. And the lande shall
brynge forth her frute, & ye shall eate your
fyll, and dwell there in safetie. If ye shall
say, What shall we eate in y^e seventh yere
in as moche as we shall not sowe nor ga-
ther in our encrease? I wyl sende my bles-
syng vpon you in the sixth yere, & it shall
brynge forth frute for thre yeres, & ye shall
sowe the eyght yere, & eate of y^e olde frute
vntyll the. ix. &c. If these thynges were
promysed vnto y^e fore fathers: how moche
more lykewyse vnto vs christyans? For it
is the same lord & promysor luyng for-
euer, whose sone Iesus Chryst our lord
admonysseth vs. Math. vi. sayenge. Be
not careful/saying, what shall we eate, or
what shall we drynke/or wherwth shall we
be clad. For all these thynges y^e vnfayth-
full nacions seeke besyly for. Surely, your
father in heuen knoweth y^e ye haue nede
of all these thynges. Therfore seeke first y^e
kyngdom of heuen, & the iustye of it/and
all these thynges shall be mynystred vnto
you. And it is wyrtten in Deutro. viij. as

Chryſt ſaythe. Man lyueth not onely by
bzeade/ but in euery woꝛde that pcedeth
from the mouth of god. Math. iiii.

Also Deutro. viij. Take hede and beware
that thou neuer forgete the loꝛde thy god,
and doeſt not regarde his cōmaūdemētes
lawes & ordynaūces, Whiche I cōmaūde
the this day/oneles after thou haſt eaten
and fylled the full/ & haſt bylte the goodly
houſes, & dwelte therein/ & haſt dꝛoues of
oxen, & flockes of ſhepe, & plenty of golde
and ſyluer, & of all thynges: than beware
leest thynne herte ryſeth & be proude/ & foꝛ
geteſt the loꝛde thy god. &c. Eſaye. i. If ye
Wyll heare & be ruled, ye ſhall haue your
pleaſure of the beſt frute of the lande: but
if ye Wyll not, & pꝛouoke me to diſpleaſure/
the ſwoꝛde ſhall deuoure you. Eſaye. lv.
All ye that are athurſt, cōme to ȳ waters.
Also you ȳ wante ſyluer, go quyeckly: bye
that ye mought eate, go your wayes and
bye Wyne & mylke Without money, & w-
out pryce oz exchaunge. Wherfoze do you
lay out your money foꝛ ȳ fode that fedeth

not: and spende your labour aboute that
thyng that satisfieth you not. And wher
fore rather lysten you not vnto me, þ your
soules mought eate of þ best/ & take theyr
fyll vpon the fattest delycates: Gyue eare
to me, & cōme to me, take hede to me, and
your soules shall be refreshed. &c.

In the. xxij. chap. Hieremy saith vnto the
euyl kynge Joacim. Thy father, dyd he
not eate & drynke (that is to saye, lyued in
peace) & kepte equite & iustyce, that tyme
whan he was in prosperite: He iudged þ
cause of the pooze & nedye/ so þ it redounded
to his owne goodnes. And was it not ther
fore (sayth the lorde) bycause he knewe &
regarded me: but thy eyes & thy herte, is
all gyuen vnto auarice, & blode shedynge
and that of innocētes/ & to iniust vexacion
of other, rennyng to euery vnhappy dede.
Therfore þ lorde sayd these thynges vnto
Joacim kynge of Iuda, sone of Josyas.
Neither brother nor syster shall bewayle
hym and say alas. Nor none shall crye to
hym, sayenge alas lorde/ alas noble man.

He shal be buryed as an asse is buryed pu-
crifyed / & cast out of y^e gates of Ierusalē.
Proverb. xiii. A iust & a good man catcth
and fulfilleth his appetyte as moche as
he wyll: but the bely of an vngodly man
shall neuer haue ynough. The prophete
psal. liiiij. Cast thy carefull mynde vpon
the lord / & he shall nouryshe the / & shall
neuer suffre a rightwise man to wauer oz
fall. Psal. xxxvi. I haue ben yonge, and
am come to age: & yet same I neuer the
ryghtwyse forsaken / oz his scde beggynge
theyr breade.

Of sterilitie & derty of by-
taylles / corne oz frutes.

Contrary to these thynges, god dothe
threten. Leui. xxvi. If ye wyll not herken
vnto me, nor wyll do all these my comaū-
demētes / oz yf ye shall despyse my lawes,
and contemne myne ordynaūces / so that
ye wyll not do all thynges as I haue or-
deyned, but shall breake myne appoynt-
mēt: than wyll I lyke wise do this agayn
vnto you. Ye shal seme your seede in vayne

for your ennemyes shall deuour & destroy
it. I will make y^e heuē ouer you as harde
as yron, & your lande as harde as brasle:
& so your labour shall be spente in vayne.
For your lande shall not gyue her encrease
For the trees of the erth shall gyue theyr
frutes. I will breke y^e staffe of your breas-
de, that .x. wyues shall bake your breade
in one oven, & men shall delyuer you your
breade agayne by weyght. Than shall
you eate, and not be satisfyed.

Deutro. xxviii. And yf y^e wylt not herken
vnto the voyce of y^e lord thy god, to kepe
and to do all his cōmaūdementes & ordy-
naunces, whiche I cōmaūde y^e this day:
than all these curses shall cōme vpon the,
and ouertake the. Cursed shalt thou be in
the towne, & cursed in y^e felde/cursed shall
be thy barne & thy store. Cursed shall the
frute of thy body, & the frute of thy lande
be, & the frute of thyne oxen, & the flockes
of thy shepe. &c. And the heuen y^e is ouer
thy heed, shall be brasle / & the lande that
thou treadest vpon yron. And y^e lord shall

turne the rayne of the lande vnto powder
and dust/ euen fro heuen they shall come
vpon the, vntyll þ be brought to nought.
Thou shalt cast moche seede in to þ felde, &
shalt gather but lytell in: for the locustes
shall destroy it. Thou shalt plante a vyne
yarde & dresse it, but shalt neyther drynke
of the wyne, nor gather of the grapes/ for
the wormes shall eat it. The pphete
Agge. i. cha. ye dyd sowe moche, & carped
in/ but lytell ye dyd eate, & were not satisf-
fied/ ye dranke & had not ynough. And for
what cause? (saith the lord) bycause my
hous is forsaken & desolate, and you haue
hyed euery one to his owne hous. And for
this the heuens are phibite to gyue dewe
vpon you. And þ erth is forbydde to gyue
her encrease. And god shall call drought
vpon þ lande & mountaynes, vpon wheate
and wyne/ and vpon oyle, and all thunges
that the erth byngeth forth.

¶ Of syckneses.

¶ God sendeth syckneses vnto men, some
tyme for theyr synnes/ & many tymes for

to quyen theyr fayth, & to exercise theyr
charite & loue to god & to their neyghbour
To y^e Hebre. xii. The lord chastiseth them
Whome he loueth, & correcteth euery sone
that he fauoureth. Leuit. xxi. If ye
Wyll not yet be lerned for al this, but shall
Walke contrarywyle vnto me: than Wyll
I also walke cōtrary vnto you & Wyll pu
nysshē you seuen tymes for your synnes.
And whan you are fled vnto your cytyes,
I Wyll sende y^e pestilence among you. &c.
Deutro. xxviii. If it be so that thou Wyll
not heare the voyce of y^e lord thy god / he
shall make the pestilence cleaue vnto the
vntyll he hath consumed from the lande
Whether thou goest for to enioye it: & the
lord shall smyte the wth swellynge / With
feuers / colde / hote / burnyng / & wth corrup
ayze / & blastyng: and they shall folowe the
vntyll thou perylshe: & y^e lord Wyll stryke
the wth y^e botches of Egypte / & wth the
emorodes / skall & maungynesse: so that y^e
shalt neuer be healed therof. And the lord
shall smyte the wth madnes / blyndnes / and

dasyng of þy mynde. The lord shall smyte
the with myschyuous botches in þy knees
& legges / vncurable / euen from þy sole of þy
fote, vnto þy top of thy heed. Excepte ye be
diligent to kepe & do al the wordes of this
lawe, that are wyrtten in this boke / for to
feare this glourious & fearful name of the
lord thy god : the lord wyll encrease thy
thy plages / & smyte bothe the & thy seade
with wonderfull great plages / & of longe
continuaunce / & with very euyl sycknes-
ses / and of longe duraunce. More ouer, he
wyl brynge vpon the all the afflictions of
egypte / whiche þy wast afrayde of / & they
shall cleaue vnto the. Besyde this all ma-
ner syckneses / & all maner plages, which
are not wyrtten in the booke of this lawe /
wyl the lord brynge vpon þy / but yll thou
be come to nought : & all bycause þy wylte
not herken vnto þy voyce of þy lord thy god.

¶ Of warre and peace.

¶ The very true peace is onely in Chryst
but in the worlde / all maner of myschefe.
Johñ. xvi. These thinges haue I spoken

(saythe Chryst) vnto you / that in me ye
may haue peace / but in y^e woꝛlde ye shall
haue tribulacion. In the woꝛlde is ambi-
cion of honour & dominion, & all desyre of
theyꝝ owne profyte & of rycheſſe / & inordy-
nate affections of woꝛldly & carnall plea-
ſures / wherof do ſprynge al ſtryfe and ba-
tayle / whiche god ſendeth for y^e transgreſ-
ſyon of his lawes & cōmaundementes.

Eſaye. i. If ye wyll be ſtubburne, & pro-
uoke me vnto diſpleaſure: ye ſhall be de-
uoured with ſwoꝛde. For ſo hath god pro-
myſed with his owne mouth. Deutro.
xxviii. ſayth Moyses. If thou obſerue y^e
lawes & cōmaundementes of the loꝛde thy
god: he ſhall ſmyte thyne enemyes that
ryſe agaynſt y^e before thy face. They cōme
out agaynſt the one waye, & flee from the
ſeuen wayes. And contrarywyſe ſhall he
deale with the, yf thou be diſobedyent.

Alſo. xxxii. Without foꝛth, the ſwoꝛde ſhall
deſtroy them / & within the hous ſcare: &
that bothe yonge men & yonge women / &
the ſuckelynges, w^h men of grey heades.

C. ii.

Job. xix. The benger of iniquities, and of vnggracyous lyuyng, is the sworde.

Leuit. xxvi. If ye wyll not heare me / I shall enduce vpon you the sworde, benger of my couenaunt. Loke diligently vpon these chapters of **Jeremy. ix. xv. xxix. xlii. xliii. xvi. l.** And **Ezechiel. v. vi. vii. xxxvi.** **Osee. vii. Amos. vii. viii.**

Baruc. iii. O Israell, what meaneth it that þu art in þe lande of thyne ennemyes: the answer foloweth. Thou hast left the Well of wysdom. For yf þu haddest walked in the waye of god: verily þu shouldest haue dwelte in peace vpon thyne owne lande.

¶ Of kynges and pryncys.

¶ All powers are ordeyned by god. **Rom. xiii.** Wherfore all pryncys ought hyely for to study & to apply them selues, that they may lyue & do seruyce according to þe wyll of hym þe is kyng of all kynges, & lord of all lordes, of whom they take their power. And not onely kyng & kyngdomes / but also pryncys, & them that be of þe counsell, are ordeyned of god. **Proverb. viii.** If they

Wyll haue their subiectes obediēt, louing
& to be at rest, it may not be by their owne
polycy, strong hande or oppzession: but as
Dauid sayth in the psalme. Thou art he
that subduest my people vnder me. For al
thinges (heuen, y^e worlde, aūgels, Paule
Cephas, Appollo, the p^rynce, thelemētes,
tyme, satan, synne, deth, hell) are subiecte
vnto vs: Where we be subiecte vnto god/
haupnge no confidence but onely in hym.
Experience of this they may se in y^e bookes
of Iudicum and of kynges.

Proverb. xxi. As the diuisions of waters
(whiche were set aboue the firmament &
vnderne the, onely by goddes disposicion)
so is the hert of a kyng in y^e hande of god/
What way it please hym, he shall make it
to bowe. Ecclesi. i. The power of the
worlde is in the hande of god. And all the
iniquite & synne of the people, is abomy-
nable: and whan tyme is, he shall set vp
a profytable ruler ouer them.

Chow p^ryncys ought to make
them selues vnto the p^rea:

C. iij.

chyng of goddes worde.

Many notable examples we haue in holy scripture of prynces & kynges, how they haue be mekened & fal to repentaunce thoroꝝe the worde of god / namely Jone the thyrde. The worde came to y kyng of Ninie / & he rose from his seate of estate, and kest from hym his clothes / & put on sackcloth, & sate downe in the asshes. Also Dauid, monysshed of Nathan, sayd *Pec. caui. ii. reg. xii. & xxiii. Ecclesiastici. x.* The seat of proude leders, god hath destroyed and hath made to syt in theyr stede, those that be mylde. The rotes of proude people (that is rychesse) god hath made to wyther awaye: & planted for them suche as were meke, euen of the same people. God hath destroyed the good reporte of y proude / & reserued y fame of them that be meke or lowly in theyr owne conceyte.

Dauid in y second psalme. Now ye king? be wyse and vnderstande: ye iudges and rulers of the lande, be content to be monysshed and lerned. Let them take hede

What is Wryten Sapientie. vi.

Of them that haue taken
the gospell of Chryst.

All they whiche knowe & haue taken
vpon them y^e gospell of Iesu Chryst, sone
of the luyngge god: shall be vexed & exerci-
sed with many tentacions & tribulations
of this worlde. Ioan. xvi. These thynges
haue I sayd vnto you: that ye may haue
peace in me, in the worlde ye haue afflic-
cion: but be of good chere, for I haue ouer-
come the worlde. In the same chapyter.
Verryly verryly I say vnto you, ye shall be
sorrowfull and wepe: but the worlde shall
ioye and be mery: ye shall be heuy, but
your heuynesse shall be turned vnto ioye.

The seconde to Tymothe. iii. All that
wyl lyue godly in Iesu Chryst, shall suf-
fre persecucions.

Of the offyce of good pryncys.

Ecclasiast. x. The dignytye of a wyle
prynce (that is of hym that dredeth god)
shall be stablyshed. Ecclesiastes. x. Hap-
pye is that lande, whiche hath a noble

C. iij.

kyng. And that also, whose pryncys eat
theyr meate in conuenient tyme: & that
for to be refreshed, and not to excelle vo-
luptuously. Proverb. xxix. A ryghtwise
kyng promoteth his lande: a couetous
man shall destroye it. A kyng that iud-
geth the poore in truth: his trone shall be
stablysshed for euer in truthe.

Of the dignite of euyll pryncys.

This is true, Rom. xiiij. that all power
is of the ordynaunce of god/for þ sauegard
of those that be good/ & for þ punysshment
of them that be euyll. Wherfore we must
obey pryncys, also though they be euyll &
tyrautes. The rodde of Assur is neuerthe-
les in the hande of god. Job. xxxiiij. How
may he be healed that loueth not equite:
What way canst þ cōdemne hyni, whiche
is ryghtous: whiche saye to a kyng/ thou
art apostata/ whiche calleth capteyns vn-
gracyous/ and maketh a false ypocryte to
reygne, bycause of þ vngracyous luyng
of þ people. Proverb. xxviii. For þ synnes
of the lande: there be many prynces of it.

And for þe wysdome of a man, & knowlege
of those thynges that are taught, the lyfe
of a capteyn shall be prolonged. A rorynge
lyon & an hūgry beare: an vngodly pryncce
ouer the pooze people. A capteyn lackynge
wysdome, shall oppresse many by fraudu-
lent veracion. Therfore let prynces beware
lest it chaunceth to them, as dyd vnto A-
nibezec. Iudic. i. to Abimelec. Iudic. ix.
vnto Pharaon. Exod. xiiij. to Hieroboam. iij.
of kynge. xiiij. to Iesabell. iij. of kynge. ix.
to Agag. i. of kynge. xvi. to Roboam. iij.
of kynge. xii. xiiij. to Nabugodonosor. Da-
niel. ix. to Antiochus. i. of the Machab. viij.
to Herode, of þe Actes. xij. & many other.

¶ Of Cytyes.

¶ Those Cytyes are acursed, that whan
þe worde of god is shewed vnto them, they
wyl not receyue it, ne take repentaunce.
Math. xj. Wo be to the Chorazyn, wo be
to the Betzaida: for yf þe myracles, which
were shewed i you, had be done in Tyre &
Sydon / they had repented longe ago in
sackcloth & ashes. Neuertheles I say vnto

to you, it shal be easyer for Tyre & Sydon
at the day of iudgement, than for you. And
thou Capernaum, which art lyft vp vnto
heuen: shalt be brought downe to hell. For
yf y^e myracles whiche haue be done in the
had be shewed in sodom/ they had remayn-
ed vnto this daye. Math. xxiii. Ierusa-
lem/ Ierusalem, whiche kyllest pphetes
& stonest them which are sent vnto y^e. &c.
Beholde your habitation shal be left vnto
you desolate. Ione. iii. God sawe y^e woꝝ-
kes of the Ninuities, whiche were couer-
ted from their euill waye: & he retracted
the punishment, that he had thretened to
do vnto them. Wherefore you senatours &
people of chrystyan Cytyes, I desyre you
all y^e I can, feare god & gladly receyue his
woꝝde/ & louyngly cleue ther vnto/ & with
that, study for the pfyte of y^e cōmen welth
& brotherly charite: & all thynges shal suc-
cede vnto you prosperously / not onely in
this worlde, but for euer in the worlde to
cōme. And chose suche officers as haue y^e
feare of god, and so forth/ as it is woꝝten

Exodi. xliiij. For comenly according to the
iudge of y people, suche are his ministers
And as the ruler of the Citie is: suche are
the inhabytautes therin.

¶ Of vsurers.

¶ Where so euer the comen welthe, and
brotherly charite, is not regarded (Whi-
che is moost pyncipally, whan vsury is
exercysed and suffred) the comen welthe
can neuer be well ordred. The lorde god
prohybyteth vsury in many places of scri-
pture. And how greatly he abhorreth it,
he sheweth Esaye. v. Woo be to you that
ioyne togyder house to house, and couple
felde to felde. &c. Abacuc. ij. Woo be to
hym that gathereth & multiplyeth that
whiche is not his owne. Proverb. xi.
He that hydeth vp his corne, shall be cur-
sed amongst the people: and the bles-
syng of god shall come vpon the heades
of them that selleth. God commaundeth
you to lende, yf ye wyll be his chylderne,
lokyng for nothyng agayne. Luke. vi.
If ye wyll se more where it is coman-

ded, loke Exodi. xxii. Leuit. xxv. Deu-
tronomy. xxiiij. Ezechiel. xviiij. and. xxiij.
Math. v. Psal. ix. lx.

¶ That the vngodly sholde loke
for no good fortune.

¶ Who so euer seketh for his owne ppyte
caryng neyther for ryght nor wronge, ne
regarde brotherly charite: he may wel be
called vngodly / to whom it is verily assu-
red by holy scripture, that shortly the ven-
geance of god shall come vpon hym.

Job. xxxviij. There shall be take from the
vngodly, their lyght. Psal. ix. The vngod-
ly is trapped in the workes of his owne
handes / & shall be overthromen in to hell,
with all them y forgete god. Psal. lxxiiij.
god sayth. I shal breake y hornes of these
vngracious: but y power of y ryghtwysse
shall be styll exalted. Psal. ciiij. Let y syn-
ners be consumed vpon the erth / & the vn-
godly also, vntyll none be lefte alyue.

Psal. cxxviij. The ryghtuous lord shall
kytte of the neckes of the vngodly.

¶ How that the vngodly

persecute the good.

THe is by ryght called vngodly, whiche
cōtemneth goddes worde, wherby fayth
cōmeth in to vs, by the whiche onely we
be iustified & saued. Esaye. lviij. The vn-
godly (saythe the lord) hathe no peace.
Eccle. xxviii. An vngodly man troubleth
frendes. And amongst them that are in
peace / he casteth debate. Chryste saythe
Joh. xv. As they haue persecuted me / so
shall they persecute you.

That many with their ryches shall
fall and be destroyed for the worde of
god / namely whan it is styfly resysted
by pertinacite abomynable.

Luc. ij. Beholde, this chylde (Chryst)
is put in to y fall & in to y reysyng agayne
of many in Israel: & into a marke whiche
shal be gaynsayd: yea & thyne owne soule
shal be perced w a sworde / so that y preuy
cogitaciōs of many mens hertes, shall be
made open. .i. Pet. ii. This stone whiche
the bylders kest awaye / is made the heed
corner stone / & a stone of offence / & a rocke

to stumblē vpon, to them that are not con-
tent With his worde/ nor beleue þ, wher-
on they were set. Math. xxi. And he that
falleth vpon this stone, shall be broken: &
vpon who so euer the stone fall, it shall
crushē hym all to peces.

Of the state of them that be called
spirituall, and of the chyrche.

The state of the chyrche/ Whether it be
called of spirituall men/ of religious/ or of
monkes: it is no pꝛyncys state or dignite/
but a mꝑnystracion or a seruyce: or elles
theyꝝ parte shall be amongst the kynges
of the infydeles. Luc. xxi. He that is gre-
ter amongst you/ must be as þ yonger: &
he that gothe before/ must be as a seruer.

The dominyon of vngodly pꝛe-
lates and pastours, shall
not be stablyshed.

Hiere. xxiij. The lordē sayth. Wo be to
you pastours, that destroye and teare in
peces the flocke of my pasture. &c. Sures-
ly, bothe prophete and pꝛest are polluted
And in my house (sayth the lordē) I haue

3
foude theyr malyce. For that cause, theyr
Waye shall be, as it were hypper in dark-
nes: they shall be thyrste at, & fall therein.

Ezechiel. xxxiii. The lord god saythe
these thynges. Wo be to the pastours of
Israel, which fedde them selues. &c. My
flockes haue wandred out of the waye in
all mountaynes: & there was none þ woulde
seke for them. &c. Beholde therfore, I my
selfe wyll requyre vpon my pastours my
flocke out of their handes: & I shall make
them to cease, that they shall no more fede
my flocke / neyther any more shall suche
pastours fede them selues: & I shall deli-
uer my flocke out of theyr mouth: & they
shall haue it no more to their meate. Loke
vpon Esay. i. Hier. ii. xx. Ioh. x. Math.
xxi. zachari. xi. Our lord graunte that the
eyes of their herte may be lyghtened / and
they couerted, and returne to the lord.

Of the comen sorte of chrystianes.
To the comen chrysten people, yf they
be of one accorde, & agre in vnite of fayth
and hope in Jesu Chryst onely, and his

gospell/ & in fraternall charite:al thinges
shall succede at theyr desyre. But yf they
repe by them selfe contrary to Chryst &
his gospell/ it can be none other wyse, but
the sworde, hunger, pestilence, noysome
beestes, tyrauntes, and all maner of syck
nesses shall fall vpon them/ & they shal be
gyuen vp in to the handes of theyr enne-
myes. Deutro. xxviii. Leui. xxvj. Heb. x.
How moche more suppose you, them to de-
serue worse turmentry, whiche treadeth
downe the sone of god, & counteth y blode
of the testamēt polluted, wherby he was
sanctified/ & despyseth y spyrte of grace:
Let all them therfore be of good chere, y
receyue y worde of god. For though they
be kepte vnder in this worlde: neuerthe-
les in that eternal & heuenly countrey, they
shall haue glozy, with ppetuall victozy &
triumphe of their enemyes: Whan they
shall be turmented in fyre of euerlastyng
malediction. Philip. i. In nothyng be
ye afrayde of your aduersaryes / for that
which is to them cause of perdition/ is to

you cause of saluacion / and that by god.

ii. Corinth. iiii. If so be our gospel be hydden: it is hydden in those that perysh, in whiche the god of this worlde, hathe blynded the myndes of vnbeleuers / lest the lyght of y glozvous gospel of Chryst, whiche is the ymage of god, sholde shyne vpon them. ii. Corinth. ii. We be a good odoure of Chryste to god, bothe amonge them that be saued, and amonge them that perysshe.

That sedicious persones may loke to haue nothyng prosperous.

He is called sedicious, whiche setteth vp hym selfe agaynst his prince (whome he is bounde to obey) though he it were so that tyrauntes beare the rowme. For all power is ordeyned by god. Rom. xiii.

Proverb. xxiij. Feare y lord (my sone) and the kynge / and meddle not with detractours: for sodeynly shall they perdition cyle: and who can tell the curne of them bothe? folowe not euill men, ney:

D. j.

ther desyre to be with them. For they
mynde is occupied aboute rapyne: and
they lppes talkyng fraudes.

Hieremy. xxviii. Thou hast broke treen
fettters / and for them thou shalt make fet-
ters of yron. **Dathan and Abiron,** and
all sedicious, were punysshed of the lorde
As it appereth **Numeri. xvi. and. iij. reg.**
xvi. **Rom. xiiij.** He that resysteth power,
resysteth gods ordynance. **Math. xxvi.**
All that take the sworde / shall peryshe
with the sworde. **Gene. ix.** Who so ever
shedeth mans blode / shall haue his blode
shedde agayne.

¶ That no man sholde presume to
cast of the burthen whiche is
layde vpon hym / oneles
he be laden with an
heuyer & oppressed.

¶ Hieremy. i. xv. Bycause ye haue not
herde my wordes: beholde, I shall sende
and take vnto me, all the cognacion of the
north (sayth the lorde) and **Nabuchodo-**

nosoz kynge of Babylon my seruaunt: and
I shall brynge them vpon this lande, and
vpon the inhabyters of it, and vpon all þ
nacions that be aboute it, and I shall sle
them, & put them as men that were out
of theyr wytte, in to contempte, and in to
desolacion for euer. Hieremy. xxviij. And
now therfore, I haue gyuen all these lan
des in þ hande of Nabuchodonosoz kyng
of Babylon my seruaunt. .i. Corin. viij.
Thou art called to be a seruaunt, care not
for it. The Ire & punysshment of god was
fyerce, bycause of þ synnes of his people.
And therfore he stereth vp tyrautes, whi
che doth hym seruyce agaynst his people.
Rede Hieremy. xxviij. the last ende.

That false prophetes, whiche
teache þ liberty of þ fleshe
are not to be herde.

Hiere. xxviij. Be not wyllynge to heare
your prophetes, and sothsayers, dreame
reders, augurers, & enchaunters, which
saye to you. Ye shall not serue the kynge

D. ij.

of Babylon. For they prophesye lyes vnto you, that they mought make you farre from your countrey, and cast you out, and that ye sholde peryshe. In the same chapter. Heare not the wordes of your false prophetes. &c.

¶ Of Antechryst.

¶ Every one y^e spekech agaynst Chryste, and cleueth to y^e pleasures of this worlde that shortly shall peryshe: is Antechryst. .i. Johan. ii. It is sure, that there be many Antechrystes. But the very hye & principall Antechryst, is begon to be reueled and declared in these our dayes, by holy scriptures/whiche vntyl he be destroyed with the spryte of the mouth of our lordc Iesus Chryst/shall rule and rage cruelly in y^e worlde. Daniel. xi. And there shall fall of them that be well lerned: so that they shall be tryed by fyre, and chosen out, and made whyte, vnto the tyme appoynted. For yet another tyme shall be: and a kynge shall do after his owne wyll: and

shall be lyfte vp in pryde, and magnifyed
agaynst euery god. And shall speke great
thynges agaynst the god of goddes: and
he shall prospere tyll the wyth of god be
perfourmed. For the diffinicion is so set.
And he shall not regarde the god of his fa-
thers: & shall be in y concupiscences of wo-
men: neyther he shall care for any goddes.
For he shall ryle agaynst al thynges. And
he shall honoure the god Maorim in his
place: and shall worshyp a god that his fa-
thers neuer knewe, with golde / syluer /
precious stone / & other precious thynges.

COf the state of religyon
and pappstes.

CMath. xv. Chyyst sayth. All the plan-
tacion which my heuenly father haue not
planted / shall be plucked vp by the rote.
The more they shall enforce to defende
theyr lyuynge before god abomynable: so
moche more shall theyr myscheues and sy-
mulacions be made open to all y worlde.
He that hath cares for to heare / let hym

heare what are wyrtten Johan. v.

**¶ Of the reformation of
Chrystes chyrche.**

¶ Onely god knoweth the chrystyan chyrche: for it is spirituall, and known onely by the spiryte: wherfore to god onely whiche is a spiryte, it is entyerly known.

This chyrche, as longe as it cleueth fast to the worde of god: it can not but stande sure. yf not / soone it peryssheth. How euer so moche other thynge is constytute and ordeyned in counselles of pcesstes / byshoppes / and pryncys of this worlde. For (as we said before) every plantacion that my heuenly father haue not planted, shall be plucked vp by the roote. Rede in the Actes. v. and to the Romayns. xiiij.

¶ Of the Jewes.

¶ Of the Jewes blyndnes the scripture is full: blessed is he that vnderstande it, and vnto his ende dothe abyde the grace & mercy of god. Rom. xi. My bretherne I wyll not that ye forgete this mysterpe

(leest you be hve mynded, or wyse in your
owne conceyte) For blyndnes chaunced
partly in Israell, vntyll the fulnes of gen-
tyles shall come in / and so the whole Is-
raell shall be saved. For god is stronge y-
nough to graffe them in agayne.

Of sygnes of the last daye.

Many sygnes of the last daye, wherof
Chryste maketh mencyon, Math. xxiii.
are seen and fulfilled all redy. Therfore
lyfte vp your heades ye chrysten men / for
your redemption draweth nere.

The conclusyon.

This our pronosticacyon gentyll
reader, nedeth no declaracyon
of phylosophye or astrologye,
whiche is of mannes inuen-
cyon: for it is founded vpon the onely euer
lastyng word of the omnipotent god /
D.iii.

Whose power no man may resyst/and vnder
der whome they bowe and obey, that bea-
reth vp this worlde. Job. ix.

Let no man therfore contempne these
thynges/neyther resyst the trewth open-
ly knowen/interpretyng them any others
wyse, than our lord Jesus Chryst hath
interpreted:oneles we be despoyled of the
grace and mercy, whiche we haue obtey-
ned by hym .i. Johan. iij. But rather let
hym enforce to applye hym faste, from
ignoraunce and lyes vnto the trewthe,
whiche is god hym selfe: to whome one-
ly be honour and glozy for euer. Amen.

The Wyll of the
lorde be done.
Act. xxi.

To the chryſten reders.



D good reders, here
may you ſe, what the
cauſe is of all the pu-
niſhmentes, plagies,
& miſeryes that god
ſendeth vpon vs: that
is bycauſe we do not
obſerue the lawes of
god / nor do not lyue accordynge to his
worde. And not as many bothe do thinke
and ſaye, that theſe newe lawes & newe
lernyngeſ are the cauſes. Is not this
newe lernynge the very trewe worde of
god? Elles let them come and proue the
contrary. But now that lyght is come in
to this worlde: they that haue be brought
vp in darknes, loue better darknes than
lyght / yea rather they hate the lyght, and
wyl not come at it / leſt they ppoctryſe
and theyr cerymonyous good workes, af-
ter the inuencions of men, ſholde appere

nought, and woorthy to be reprovēd.

Those sorte wolde I exhorte to come whyles they haue lyght, and beleue in it, lest (remaynyng here in theyr inwarde darknes) they be kest in to the outwarde darknes, where shall be euer sorowe and mysery. ¶ Another sorte there is (the more pytye) that seme to fauour & lyght of goddes worde, and folowe and fauour the preachers therof: but they seke the libertie of the fleshe, and not of the spirite, lyuynge after theyr fleshly lustes, and after the noughty fashyon of the worlde, in couctousnes/ambicion/pyrde, with infynyte other euylles/ onclý sekynge for theyr owne profytes and pleasures / though it be to theyr chrystyan brothers greate detriment. This cometh of inordynate loue that men haue to them selues: whiche is cause of moche other euyll: and neuer can byrynge forth good frute of fayth/ thus contynuyng to the ende of theyr lyfe, ledde continually ferre out of charite, through

theyr propre loue: yet they thynke than
to be saued by their fayned fayth. Whiche
I feare me, for lacke of testimony of good
woorkes, shall be disallowed at the daye of
iudgement, whan Chryste shall saye. I
was hungry / and ye gaue me no meate,
and so forth. This sorte lette that other
sorte from comynge to the lyght. And it
is to be feared, that these comunycacions
in this pronosticacion, shall fall vpon vs,
not bycause we forsake obedyence to the
bysshop of Rome and his lawes, whiche
hathe ledde vs in to darknes, and out of
the ryght way to godwarde / nor bycause
of this newe preachynge after the very
worde of god: but bycause the worde is
now so often, and so playnly preached vnto
vs / and we remaine styll after the olde
fashyon / as the cityes dyd, where Chryst
preached, Cosolayn, Betzayda, and Ca-
pernaum / Whome he reprovied and cur-
sed, bycause they receyued not his wo-
des, so often shewed vnto them.

The grounde that is well tyled & sowed
and hath often rayne in season / and yet
brynge forth no good frute (sayth saynt
Paule) is cursed of the owner. Therfore
let vs so heare the trewe worde of god /
that we may chaunge our lyuynge / and
lyue accordynge vnto his worde: and I
doubte not, we shall obtayne his mercy-
full promyses, and benedictions, that he
promyseth to the keepers of his lawes,
and lyue after his worde, by the grace of
Chryst, by whose merytes and helpe we
may bryng all thynges well to passe / and
haue not onely these tēporall blessinges /
but also spirituall / true fayth / remyssyon
of synnes / preservacion in grace / and as-
surānce of y kyngdome of heuen. Whiche
I beseeche hym to graunte vs. Amen.

This treatyse or pronosticacion
is seen, redde, and examyned
by me Iohn Hylsey
bysshop of Ro-
chester.

Plinius in the. xviij. booke
and. xxxij. chapyter of
his naturall
hystory.



A thynges that are cutte /
plucked / slypte, or lopped /
are best to be done in the lat-
ter ende of the moone.

Meddle not with dunge but
in the wane of the moone. Moost spe-
cyally dunge your lande in the last quar-
ter. Gelde your pygges / calves / Wether
lammes, and kyddes, in y decrease of the
moone. Put your egges vnder y henne
at the newe moone. Make your dyches
or holes for to plante in / aboute the full
of the moone at nyght. Whan it is full
moone, couer the rootes of your trees.
In moyst places sowe your sede / betwixt
the newe moone and the olde / or aboute
foure dayes before, or after. They wyll
also that ye wenoore your corne or sedes,

and laye them bp aboute the last endyng
of the moone. And to some sedes whyles
the moone is ouer the erth: and must
be pꝛessed whan the moone is
vnder the erth.

CImprynted at London in flete
strete/at the sygne of the sonne
by me Iohn Byddell.

Cum pꝛiuilegio Regali.



Iohn Byddell.

